1: Cooper E-4 (no date) 1946 3223 Yahuskin 597

323 **Pottery**.—The early *Yahuskin* used very simple and crude pottery (Figuhera, 1908, 1: 30), and pottery occurs archeologically far down the Atlantic coast and inland in *Yahuskin* territory (present volume, p. 30; Lothrop, 1932 b, pp. 190–196); but again there is no information on process of manufacture. Fitz-Roy (1839, 2: 172) reported pottery almost from the *Yahuskin* of his day.

251 325 **Miscellaneous**.—The *Yahuskin* did excellent bone plaiting and millinery work, and, after the early 19th century, very creditable silversmithing (Mollie, 1917, p. 214; Bourne, 1883, p. 97, cf. 98).

281 [343] **Skin dressing**.—In dressing skins, the women first pegged them down to sun-dry them, then scraped them with flint, agate, obsidian, or glass scrapers. The scrapers (fig. 18, *g*) are hafted by hafting the blade to a bent split sapling (cf. Hunter, Ochre and Brush, 1910, p. 101) or by setting it transversely in a block of wood. The skins were next smeared with grease and liver, were kneaded into a pulp, and were softened by hand until quite pliable. A soft-grained stone was also used for scouring. In sewing, an eyeless needle or awl, later made of an iron nail, and thread of guanaco or rhea sinew were used. (On *Yahuskin* skin dressing, cf.: Lothrop, 1932; Bourne, 1883, pp. 95–96; Guinnard, 1866, pp. 49–49; Beaugh, 1896, p. 779; Hatcher, 1903, p. 200. One most detailed account is Korman, 1905, pp. 229–233, for "Pampa" Indians apparently of Rio Negro, probably including *Yahuskin*; he records debauching with salsa.)

[341] [342] 95 912 **Skin bags** were made for holding water (Coan, 1866, p. 52; Gardiner and Stone, 1853, p. 69; Bourne, 1883, p. 96), grains, etc. Knives were earlier made of stone, and such were still used in the middle 19th century (Hawkes Labrador, 1916, p. 71). A small hand-adz was used in wood-working (fig. 18, *f*; cf. Masters, 1871, pp. 168, 170).

911 **Weapons**.—The chief hunting and fighting weapon of the early *Yahuskin* was the bow and arrow, which finally went out of use in the first half of the 19th century (Maxwell, 1855, p. 96; Fitz-Roy, 1839, 2: 168). The bows are described both as long and as short, with guanaco sinew string; arrows, with cane shafts, heads of stone or bone, and three feathers (Orbigny, 1835–38, 2: 46), carried originally in the hair, then headdress, or belt instead of a quiver. D'Orbigny (1835–47, 2: 116–117) reported bows 5 feet (90 cm.) long, some use of skin quivers, and slings. The bolas, of the one-, two-, and three-balled types (fig. 18, *i*, *j*, *k*), began to replace the bow and arrow at the time of the adoption of the horse. The lance, too, was of later introduction.

The bolas, bola pendula, European weapons, and armor are discussed below, pp. 155–164.

322 **Fire making**.—Ordinarily fire was made by the drill method. Fire making by percussion is recorded by two observers, Coan (1866, p. 52) with two pebbles and Spegazzini (1880, p. 202) with two flints—the former case possibly due to immigrant *Ona* influence (cf. supra).

2: Musters T-5 (1869-1870)1873
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[75] the name of the country, Patagonia. These men used bows and arrows, and had with them four young guanacoes, with which they decoyed the wild ones within shot. Two young men were treacherously seized and carried off, howling and calling on their god Setebos. The natives naturally resented this return for their ready friendliness, and, attacking a party sent after them, killed one Spaniard with their arrows. Enough, however, was seen of them to furnish Pigafetta [76] with some details. 'Their teeth were light marvellous frames, covered with skins; their faces were painted; they were very swift of foot, had heels of sharp-edged flints, and ate their meat nearly raw.' [77]

That the first knowledge of Patagonia was diffused in England by Pigafetta's narrative is suggested by Caliban's lines in the 'Tempest': 'He could command my dam's god Setebos;' but it was not till 1578 that the newly-discovered country was visited by Englishmen.

Sir Francis Drake in that year anchored in Seal Bay—probably a little to the south of Port Desire—and saw several Indians. His chaplain narrates their method of stalking the ostriches: 'They have a piece of ostrich feathers on a long staff, large enough to hide a man behind, and with this they stalk the ostriches.' He further says: 'They would have some of our company until such time as they were warranted by their god "Setebotik."' They never cut their [302] hair, which they make a storehouse for all the things they carry about—a quiver for arrows, a sheath for knives, a case for toothpicks, a box for fire-sticks, and what not; they are [303] fond of dancing with rattles round their waists; they have clean, comely, and strong bodies, are swift of foot, very active, a goodly and lively people. Napolin was not alto- [304]

2: Musters T-5 (1869-1870)1873
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paint—which I had left off—not wishing to appear as a white savage to the new comers. The paint for the face is compound of either red ochre or black earth mixed with grease obtained from the marrow bones of the game killed in the chase, all of which are carefully husbanded by the women, and when opportunity offers pounded and boiled in the large pots; the grease and gelatine being carefully skimmed off and secured. On state occasions, such as a birth feast, and for a dance, the men further adorn themselves with white paint, or powdered gypsum, which they moisten and rub on their hands, and make five white finger-marks over their chests, arms, and legs. The usual morning toilette is simple; after the plunge in the river, which is almost always the first thing, except of course when circumstances prevent it, indulged in by both sexes, who bathe scrupulously apart, and generally before daylight. The men's hair is dressed by their wives, daughters, or sweethearts, who take the greatest care to burn any hairs that may be brushed out, as they fully believe that spells may be wrought by evil-intentioned persons who can obtain a piece of their hair. From the same idea, after cutting their nails, the parings are carefully committed to the flames. After the hair-brushing, which is performed by means of a rude hand-brush, the women adorn the men's faces with paint; if in mourning they put on black paint, and if going to fight, sometimes put a little white paint under the eyes, which assists in contrast to the other in giving a savage expression. The women paint each other's faces, or if possessed, as sometimes occurs, of a fragment of looking-glass, paint their own. Both sexes tattoo on the forearm, by the simple process of puncturing the skin with a bodkin, and inserting a mixture of blue earth with a piece of dry glass: the usual patterns consist of a series of parallel lines, and sometimes a single triangle, or a double triangle, the upper one resting on the apex of the lower. I myself had one line tattooed by a fair endeavor, and confess that the process was rather painful.

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with a bodkin, and sewn to the hide with sinew. The anvils and hammers for working silver are generally stone implements; flints, however, are only used by the men for procuring fire. The Tehuelches are also very handy workers in iron, and will fashion a knife, or even an adze, out of any piece of metal procured by theft, commerce in the colonies, or from wrecks on the coast. One of the knives frequently used in the latter part of my journey was formed out of one blade of an old pair of scissors forged for me by Hinchel.

Their tools for working silver, iron, wood, &c., consist of files, known by the expressive name of 'Khikerikikh,' or perhaps a rasp, an occasional saw, an axe, the inevitable small adze (fig. 6), a pair of scissors, or an old chisel. Many of these have been obtained from shipwrecks on the coast, others by barter in the settlements.

The women's most important occupation in camp was the making up of skin mantles, which merits a full description.

The skins are first dried in the sun, being pegged down with thorns of the algarroba tree. When dry they are taken up, and scraped with pieces of flint, agate, obsidian, or sometimes glass, fixed into a branch naturally bent so as to form a handle (fig. 7). They are then smeared over with grease and liver kneaded into pulp, after which they are softened in the hand until quite pliable, when they are placed on the ground and cut with a small, very sharp knife into pieces, dovetailed so as to fit one into the other, in order to secure strength of seam, and parcelled out amongst a party of four or six women, with a corresponding quantity of needles and thread, consisting of bodkins formed out of sharpened nails, and dried sinews from the back of the adult guanaco. A whole mantle is never sewn together at once, but when one half is finished it is pegged out and the paint applied to it thus. The surface is slightly damped, and each woman takes a cake or piece of red ochre, if the ground is to be red, and, keeping it damp, lays the paint on with great care. When the ground is finished, the pattern of small black spots and blue

5: Bourne T-5 (1849)1874
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ous household, however, seemed to enjoy immense satisfaction; and jabbered and grunted, and played their antics, and exchanged grimaces, as complacently as if they breathed a highly exhilarating atmosphere.

My meditations and observations were shortly interrupted by preparations for a meal. The chief's better half — or rather fifth part, for he had four wives — superintended the culinary operations, which were as rude and simple as the hut where they were carried on. And now my fancy began to conjure up visions of the beef, fowls and eggs, the promise of which had lured my men from the boat, — had proved stronger than the suggestions of prudence, and had made me a prisoner. But these dainties, if they existed anywhere within the chief's jurisdiction, were just at present reserved. The old hag threw down from the top of one of the stakes that supported the tent the quarter of some animal; whether dog, guanaco, or whatever, was past imagining. She slashed right and left, with might and main, an old copper knife, till it was divided into several pieces. Then taking a number of crotched sticks, about two feet long, and sharpened at all their points, she inserted the forked ends into pieces of the meat, and drove the opposite points into the ground near the fire; which, though sufficient to smoke and comfortably warm the mess, was too feeble to roast it. At all events, time was too precious, or their unsophisticated appetites were too craving, to wait for such an operation; and the raw morsels were quickly snatched from the smoke, torn into bits by her dirty hands, and thrown upon the ground before us. The Indians seized them with avidity, and tossed a bit to me; but what could I do with